family. Moreover, the number of mixed marriages not registered as such in statistics, because of a previous change of religion, is greater in the case of Jewish brides than of bridegrooms, as the man usually has greater resistance. Owing to the numerical predominance of men over women among the Jewish immigrants to Central Russia, mixed marriages with a Jewish husband are more frequent there, while in White Russia and the Ukraine mixed marriages with a Jewish wife predominate, the migration of Jewish men having produced a disproportion between the sexes. The destruction of the Jewish religious tradition by the Russian Revolution has thrown open the gates to intermarriage.

Mixed marriages are most common in large cities, where the influence of religion and social caste is weakest, and social intercourse between Jews and non-Jews easiest; likewise in countries where Jews have lived in small numbers for a long time, have become assimilated to their neighbours, are financially prosperous, and enjoy legal and social equality. Such is the case in Denmark, Italy, Australia, France, Great Britain, and Sweden, No data are available for the last three countries, but it can be seen that among old-established Jews mixed marriages are very frequent, especially in the higher strata of society.

(e) *Losses caused to Jewry by Mixed*

Marriages

Births from mixed marriages formed in proportion to those from purely Jewish unions—

In Prussia in 1929 .	17*91 per cent.
„ Berlin in 1925	19-95
„ Bavaria in 1926-1927 . . .	14-97
„ Budapest in 1927 . . .	16*03 „

Considerably less than half of the children born from mixed marriages enter the Jewish religious community. Of all such children living in the homes of their parents, the following proportion was Jewish: